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be based on ideas unknown until the Reformation—an epoch which, with all its faults, I cannot help regarding as one of real progress and not mainly the return to a primitive standpoint.

I have been unable to resist the temptation of emphasizing the points on which I differ from Dr. Kennedy; but I can sincerely thank him for an interesting and learned book. In reviewing, as in controversial letter-writing, it is the points of difference which are apt to come to the surface.

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ST. PAUL, A STUDY IN SOCIAL AND RELIGIOUS HISTORY. ADOLF DEISSMANN, D.D. Hodder & Stoughton. Pp. xix, 316.

Professor Deissmann has written a valuable and suggestive book on the Apostle Paul in such untechnical language that the general reader will find it as interesting as it is instructive. The author is a recognized master in the field of Graeco-Roman life and thought, and he has the additional advantage of having made two well-planned journeys to the East in recent years. His object is to penetrate through the dogmatic "Paulinism" of the schools, and see the great missionary living and working in his ancient environment. The purpose of the book is achieved; for even though one may dissent from some of the writer's conclusions, the reader gets a fresh and vivid impression of the Apostle's personality as it must have appeared to those who knew him in the flesh.

A few points deserve special mention. Dr. Deissmann accepts as genuine ten of the epistles traditionally ascribed to Paul, all of which he regards as letters rather than formal epistles. He also uses the Pastorals in a way which indicates that he believes them to contain certain genuine elements. The question whether the Apostle was set free after two years' detention in Rome is left open. He agrees with most modern critics in holding that Rom. 16 is a short note sent to Ephesus, and he thinks that our Epistle to the Ephesians is the letter to the Laodiceans mentioned in Col. 4 16. The South Galatian theory, which is held by many scholars, is rejected in favor of the older view, that the recipients of Paul's letter lived in the so-called "region of Galatia." Professor Deissmann rightly emphasizes two seemingly opposite aspects of Paul's nature—his mysticism, and his interest in the practical side of religion. These are the two keys which unlock his profoundest thoughts. Faith is union with God in fellowship with Christ; but Deissmann expressly repudiates the view of scholars like Heitmüller and Lake, that

baptism and the Lord's Supper are the means by which the Christian enters into fellowship with Christ. In view of this position the reviewer is surprised to read that the primitive disciples "possessed in baptism and the Lord's Supper two institutions which may be called, in the ancient technical sense of the word, the two Primitive Christian mysteries" (page 117). It is certainly a great gain to see in the Pauline ideas of justification, reconciliation, forgiveness, redemption, and adoption, so many different figurative expressions, each taken from the life of the time, for the same fundamental religious experience, namely, salvation in Christ. For Paul Christ was more than Messiah. He was Lord and Spirit; and in him the poorest and most helpless soul could come into union with the infinite life of God.

There are three appendices, four useful indices, and an excellent map of the Mediterranean world in the time of Paul. In the longest appendix Deissmann discusses in detail the well-known Delphic inscription relating to the proconsul Gallio, and concludes that the Apostle arrived in Corinth early in the year 50 and departed late in the summer of 51.

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DEVELOPMENT OF RELIGION AND THOUGHT IN ANCIENT EGYPT. Lectures delivered on the Morse Foundation at Union Theological Seminary by JAMES HENRY BREASTED, Ph.D., Professor of Egyptology and Oriental History in the University of Chicago. Charles Scribner's Sons.

Professor Breasted was able to avail himself of material for the treatment of his theme which was not open to his predecessors, and he has also used other material which they passed by. The substance of earlier treatises has been drawn from that immense mass relating to the innumerable pantheon of Egypt, details of which are largely late and come from a debased period in the history. Previous treatment has been almost encyclopedic in character, but without the ease of reference attaching to the alphabetic arrangement. There has also been a radical defect in most writers, in that they have failed to see any of those changes and advances of conception which are usually denoted as evolution. At least one author has stated baldly that there was no development in the Egyptian religion. The historical method has been woefully absent in the majority of cases, and there has been a lack of that constructive imagination which is essential to the presentation of any great theme.